

# BIBLE SOCIETY RECORD.

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*The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.*

## NOTICE.

The fiscal year of this Society closes on Friday, the 31st day of March, 1893, and remittances which are to be acknowledged among the receipts of the year *must reach the Bible House on or before that day*. Treasurers of auxiliary societies are earnestly invited to forward promptly the funds which come into their hands, either directly to the Treasurer at the Bible House, or through the Society's District Superintendents.

The annual reports of auxiliaries should be sent also, and any information concerning the decease of life members and directors or their change of residence, that the proper corrections may be made upon the books of the Society.

## THE ENGLISH BIBLE AND ENGLISH LITERATURE.

BEING THE SUBSTANCE OF A LECTURE DELIVERED BEFORE THE DOSHISHA LITERARY AND PHILOSOPHICAL SOCIETY, BY C. M. CADY, A.M., PROFESSOR OF ENGLISH LITERATURE IN THE DOSHISHA, KYOTO.

Every student of English literature finds four works or subjects alluded to or quoted from more frequently than any others. These are: the Bible, the Tales of Greek and Roman Mythology, *Aesop's Fables*, and Bunyan's *Pilgrim's Progress*. The scenes and characters, wit and wisdom, pathos and humor, strength and beauty of these works are wrought into the very warp and woof of the best of our literature, and are the source of nine-tenths of all illustrations in daily speech and composition. One can hardly take up a newspaper or magazine, no matter of what sort or how small—one can scarcely listen to the conversation of even ordinarily educated persons, for half an hour, without being reminded in some way of one or more of these works. Of these four, the Bible not only furnishes the greatest number of allusions and quotations, but has also the further distinction of having influenced most powerfully in the past and of most powerfully influencing to-day the phraseology

of literary and every-day speech. A volume might well be written upon the literary influence of the English Bible. I cannot hope to do more than touch the subject at this time.

In the first place, we must bear in mind that the English Bible is in itself one of the great English classics or masterpieces—if, indeed, it be not, as some claim, the greatest. Being so, we must remember, in the second place, that it has been and still is one of the greatest standards, if not the greatest, both as to its vocabulary and also as to its style, and has therefore exerted such influence as this position implies. There is abundance of testimony to these statements. Green, the English historian, says: "As a mere literary monument the English version of the Bible remains the noblest example of the English tongue, while its perpetual use made it from the instant of its appearance the standard of our language."

George Saintsbury, in his history of the Elizabethan period of English literature, says: "But great as are Bacon and Raleigh, they cannot approach, as writers of prose, the company of scholarly divines who produced what is probably the greatest prose work in any language, the Authorized Version of the Bible in English, \* \* a masterpiece \* \* for three centuries, the school and training-ground of every man and woman of English speech in the noblest uses of the English tongue," and which, he continues, "will remain the authentic lexicon, the recognized source of English words and construction of the best period, \* \* \* the storehouse from which generation after generation of writers, sometimes actually hostile to religion and often indifferent to it, will draw the materials, and not infrequently the actual form of their most impassioned and elaborate passages." The position of Shakespeare is assured in the minds of all capable of forming a judgment, and yet this same literary critic and historian can deliberately place the Bible alongside of Shakespeare and say: "The plays of Shakespeare and the English Bible are and ever will be the twin monuments, not merely of their own period but of the perfection of English, the complete expressions of the literary capacities of the language."

The scientist Huxley, who certainly will not be suspected of bias, says: "It [*i.e.*, the English Bible] is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form."

Dr. F. William Faber, the great hymn writer, although a Roman Catholic, bears this remarkable testimony to the Protestant Bible: "The uncommon beauty and marvellous English of the Protestant Bible \* \* live on the ear like music that can never be forgotten. \* \* Its felicities often seem to be almost things rather than mere words \* \* and its intrinsic beauty pleads availingly with the man of letters and the scholar."

Many other testimonials like these might be given. I will add but one more. Lord Macaulay, referring to the English Bible, calls it: "That stupendous work, a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

To understand and appreciate the truth of this, we need to know, or remember, that nearly every form of prose literature, not to say poetry, is represented in the Bible—everything one might say except the purely scientific and critical. This position of the Bible as the representative book is all the more remarkable because what is distinctively the Bible style was never, according to Prof. March, "the actual current book language nor the colloquial speech of the English people," that is, Englishmen have never talked like the Bible, except in the case of the Puritans and the Quakers and then only to a limited degree. No writer ever wrote exactly like the Bible, except in the case of some divines and then only in parts and snatches as it were. Bunyan came the nearest to it, perhaps, for any extended piece of writing, and yet the difference between the style of Bunyan and that of the Bible is quite marked.

Two or three reasons may be given why the English Bible has held this position and influence. In the first place, it was put into language which everybody could understand. Probably more than nine-tenths of the words used in the Bible are Anglo-Saxon; and Anglo-Saxon furnishes the great bulk of the words in ordinary use. Indeed, Joseph Angus, in his well-known "Handbook of the English Tongue," declares that "The Bible is the richest specimen we have of the beauty and force of the old Saxon speech," and goes so far as to say that "In much of Scripture, only one word in forty is not Saxon." This made it possible for the Bible to go into the hovel of the poor, the cottage of the laborer, the dwelling of the well-to-do, the mansion of the rich, and the palace of the king. And this is precisely what it did do.

The second reason, then, why the English Bible exerted such a unique and powerful influence is because it was read by all classes and by everybody, or was heard read. It was in fact *The Book of the People*, and in thousands of homes was almost the only, if not the only book. Read in public in the churches from Sabbath to Sabbath, nay from day to day; read by pauper and prince, servant and master, pupil and teacher, soldier and general, as no other book was read, it stored all minds alike and tended to put them upon common terms and keep their vocabularies essentially one. Again, the translations that preceded the one published in 1611, since known

as King James's Version, or the Authorized Version, had in nearly every instance been made by men who, like Tyndale, proposed to "cause a boy that driveth the plow to know more of the Scriptures than the great body of the clergy knew;" and so they went home to the understanding of the ordinary mind. When King James's Version appeared, therefore, it met minds already tolerably well acquainted with the subject matter, so that thoughts more or less familiar appeared in new and beautiful dress; and men and women could thereby take in and appreciate the beauties the more readily: not only so, but the very children could catch the drift of those most fascinating stories of the Flood, Abraham and Isaac, Jacob and Esau, Joseph and his brethren, Moses and Pharaoh, David and Goliath, Samson and the Philistines. These and many more became as familiar to the children as nursery tales, and thus unconsciously moulded thought and expression for riper years.

But we shall fail to understand fully the reasons for the marvellous literary influence of the English Bible if we stop here. There is still a more fundamental cause than the ones mentioned; for the question still remains unanswered, Why did everybody read it? That question is not fully met by saying it was because so many had little or nothing else to read. No! they read it because it came to so many as the word of God. They read it because so many came to love it. They read it because it met their deepest needs, the most obstinate questioning of the human heart. They read it because to millions it brought the knowledge of the bread and water of life, the Life of the Soul. Literary taste and enthusiasm may have sufficed to awaken and sustain the interest of the few, here and there, but the great mass of men and women needed something more substantial and effective than literary enthusiasm. They would hardly have held to it through prosperity and adversity, in health and disease, in life and death, if in this book, this English Bible, they had not been made acquainted in some measure with the Father of their souls, the Eternal Lover of men. The Bible met men at all points. It touched, nay, touches life in all relations, not in one or two or three, but in all, in a way and with a skill that no other book, not even the works of the whole-souled poet of Avon did; and because men found themselves in it, found something adapted to every mood and want of the soul, they treasured it and made it a part of themselves. "To this day," says Taine, "the country is biblical; it was the Bible which had transformed Shakespeare's England." Dr. Faber, in connection with the passages before quoted, says: "It is part of the national mind and the anchor of national seriousness. \* \* The potent traditions of childhood are stereotyped in its verses. The dower of all the griefs and trials of a man's life is hidden beneath its words. It is the representative of his best moments; and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him ever out of his English Bible."

There is one more evidence of the literary value and influence of the English Bible—namely, the actual use that all classes of writers, great and small, have made and continue to make of it. Poets like Spenser, Shakespeare, Milton, Pope, Scott, Cowper,

Wordsworth, Tennyson, Mr. and Mrs. Browning, and Longfellow; prose writers like Bacon, Macaulay, Carlyle, Irving, Ruskin, and Lowell, and orators like Webster and Lincoln, use it "as a book equally familiar to themselves and to their readers or hearers."

Bishop Charles Wordsworth has written a book on "Shakespeare's Knowledge and Use of the Bible," giving allusions or quotations made by the poet in thirty-seven plays, a most significant fact when we recall that Shakespeare died in 1616, only four years after King James's Version was published in full.

Lord Bacon uses quotations from the Bible, or alludes to it with fine effect, in nearly every one of his "Essays" and several times in some.

Lord Macaulay not only preached that every would-be accurate user of English should have the Bible at his fingers' ends, but practiced what he preached; as his "Essays" abundantly testify. Perhaps one of the best examples is the following, which is, at the same time, an excellent example of his favorite use of antithesis. Let the reader first examine the accounts of the closing scenes in the life of the Christ as given by the writers of the Gospels and he will notice that Macaulay has done no more than state the facts as there recorded:

"The whole history of Christianity shows that she is in far greater danger of being corrupted by alliance with power than of being crushed by its opposition. Those who thrust temporal sovereignty upon her do but treat her as their prototypes treated her Author. They bow the knee and spit upon her; they cry 'Hail!' and smite her on the cheek; they put a sceptre in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds which their own hands have inflicted upon her; and inscribe magnificent titles over the cross on which they have fixed her to perish with ignominy and pain."

There are over one hundred allusions to the Bible in Mrs. Browning's "Aurora Leigh," the poem that Ruskin declares to be, as far as he knows, "the greatest poem this century has produced in any language."

Ruskin's own use of the Bible is most frequent and telling. His writings are fairly saturated with biblical phrases and sentences. His mother, he tells us, was accustomed to drill him every day in reading or reciting the Bible from the first verse of Genesis right through to the end of Revelation, over and over, from the time he could read at all till he went to Oxford. "To that discipline," he says, "I owe the best part of my taste in literature, and, once knowing the Bible, it was not possible for me to write superficial and formal English." However we may view Ruskin's opinions as an art critic, a critic of life, a political economist, a philanthropist, or as a writer on things in general, no one can deny his superiority as a writer of English, and few would question Professor Meiklejohn's judgment that he is "the greatest living master of English prose," but surely no small part of that force and mastery comes from his use of the English Bible.

Lord Tennyson is another writer whose oft-repeated use of the Bible reveals what a marked influence it has had on him as an author. A recent critic has asserted that "there are nearly three hundred direct

references to the Bible in his poems." His felicitous use of phrases and even entire sentences is a striking proof that the prose of the Bible easily lends itself, not merely to the loftiest styles of English prose and speech but also to the most melodious of English poetry. For evidence of this I would refer the reader to the quotations given at the end of the several parts of these selections.

With one more example this introduction must close: Longfellow, perhaps the most uniformly musical of poets, surpasses Tennyson in the number,\* and fully equals him in the felicity, of his uses of the Bible. Take but two cases—not among those at the end of the book: his last dedicatory sonnet to the "Divina Commedia" and his sonnet entitled "Moods," and notice that while the language of the Bible readily falls into the rhythm of English verse, it also yields as easily to the demands of the most melodious rhyme.

The following are the verses and parts of verses—in the second chapter of Acts—which contain words, phrases, and sentences so beautifully fused together in the last six lines of the first sonnet :

And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house, \* \* \* Now there were dwelling at Jerusalem Jews, devout men from every nation under heaven. And \* \* every man heard them speak in his own language, strangers from Rome \* \* and proselytes, \* \* and they were all amazed and were in doubt.

I give the sonnet entire that the music may the better be heard. Longfellow thus addresses Dante :

O star of morning and of liberty!  
O bringer of the light, whose splendor shines  
Above the darkness of the Appennines,  
Forerunner of the day that is to be!  
The voices of the city and the sea,  
The voices of the mountains and the pines  
Repeat thy song, till the familiar lines  
Are foot-paths for the thought of Italy!  
Thy fame is blown abroad from all the heights,  
Through all the nations, and a sound is heard  
As of a mighty wind, and men devout,  
Strangers of Rome, and the new proselytes,  
In their own language hear thy wondrous word,  
And many are amazed and many doubt.

In the second sonnet the poet has used those profoundly significant words of the Christ to the man of the Pharisees, named Nicodemus :

The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, and whither it goeth.

The last six lines of the sonnet read :

Alas! not always doth the breath of song  
Breathe on us. It is like the wind that bloweth  
At its own will, not ours, nor tarries long;  
We hear the sound thereof, but no man knoweth  
From whence it comes, so sudden, swift, and strong,  
Nor whither in its wayward course it goeth.

\* By actual count I find upward of three hundred and thirty direct references to the Bible in his poems. The story of Abab and Naboth's Vineyard in "The New England Tragedy" is counted as one only, although it contains pretty much the entire twenty-first chapter of I. Kings. Doubtless a more minute examination would add to this number, which does not include, it should be said, the references to be found in "The Divine Tragedy," where a large proportion of the language used is that of the Bible; line after line bring in the exact words of Holy Writ, only slightly re-arranged. Another example of this marvellous flexibility of Bible English in its adaptability to English metre, particularly of the heroic measure, is to be found in Sir Edwin Arnold's latest epic, "The Light of the World."

## FOREIGN DEPARTMENT.

PANAMA.—Mr. Penzotti reports very marked success in selling Scriptures on the Isthmus. In October last he disposed of 214 Bibles, 88 New Testaments, and 508 Portions, receiving \$263 20 in silver. On Sunday, the 30th, he had a religious service in Colon, at which 305 persons were present who manifested much interest in the work he was doing. The next day he walked a long distance and reached Emperor at night, in time to hold a meeting at which seventy-two were in attendance.

ITALY.—Dr. Matteo Prochet, reporting the work of the Waldensian Committee of Evangelization at a date too late to be included in the Bible Society's last Annual Report, mentions the sale in 1891, through colporteurs, of 436 Bibles, 958 New Testaments, and 6,230 Portions, besides many other good books. Unfortunately, as in other countries, the influence of the Roman Catholic clergy is thrown in the way of the circulation and reading of the Bible by their adherents, and among the incidents illustrating this opposition to the Holy Scriptures Dr. Prochet cites the following:

The priests are always watching their flocks, not to lead them to the living Saviour, but to see that no heretical book, especially no Bible, comes to their hands. At Frascati, the other day, our Bible-woman gave a copy of the Gospel by John to a young man. "Do you like the book?" she asked, some days afterward. "Very much, though there are things in it which I do not understand; but do you know? The priest has seen it, and has told me that such books cannot be read, or even kept in the house, without the risk of being damned." "And you, what did you answer?" "I answered that all in that little book was good and moral, and that I could not believe I should go to hell for reading it."

Oh! if the priests would not interfere with the reading of the word of God! If they would recommend it! One of the few, alas, so few! of those priests who think for themselves and have a heart, approached the other day a group of people surrounding a colporteur, took a New Testament in his hands, and said, "A very good book; I have one, but will buy another copy." He did so, and went away, and the bystanders, encouraged by the example, also bought. If we believed that the end justified the means, we might easily manage to have a priest playing that part: there are so many who have offered their services to us.

### COLOMBIA.

LETTER FROM REV. T. S. POND.

BARANQUILLA, October 29, 1892.

It was a pleasure to receive a letter from you, but it gave us all some disappointment, as it contained instructions for the immediate departure of Mr. Norwood, when in full tide of a much needed and very successful work in this place. Our work has received an evident impetus, and we have had new light in

regard to the readiness of the people to receive "the word" as well as the colporteur and the Agent of the American Bible Society. More are found than we anticipated who can read and who are ready to buy the Scriptures, despite the open interdict of the priests. The sale of over seven hundred Bibles and Portions in this unpromising place has been accomplished by dint of repeated visits and much good talk, setting forth the claims and the benefits of the Scriptures—this, in itself, an evangelistic effort from the start.

Mr. Norwood's preaching, also, has not been the least advantage derived from his visit. His farewell sermon was attended by the largest and most intelligent congregation that ever assembled at an evangelical service in Baranquilla. This, especially, has made his going seem all too soon. Many called to say good-bye, yesterday, and now he is sailing by the same vessel which takes this letter. So far as any service we could render is concerned, be assured it has been done most willingly, if it is, indeed, to be mentioned at all. Mr. Norwood has written of the plan to leave Yepez here during his absence, a plan that seems to us not only feasible but very advisable. The city of Cartagena, Sta. Marta, and many large pueblos round about this part of the coast of Colombia, are ripe for the harvest. Now is the time to put in the laborers and the labor.

### GUATEMALA.

THE SHOW-WINDOW A GREAT SUCCESS.

A building in which to operate the Mission printing-press has been completed on the lot adjoining the church. The front of the lower story has been partitioned off for a small shop in which to sell Bibles, tracts, and other religious books. It is built with a large show-window, in which we have a great many Bibles, open at different passages, while papers, tracts, and texts are in abundance. Often there are half-a-dozen people standing and reading before that window, and as a result we have sold many Bibles, even those costing three or four dollars. The number of tracts distributed is marvellous. We have five services a week, and distribute at each service. When the streets are filled with people it keeps us busy handing them out. Easter week we gave out between 30,000 and 40,000 printed pages, and on Holy Friday, as a procession was passing the church, the boys and men carrying the images dropped them in the street and flocked to the door to receive tracts, until the priests, calling them, hurried the procession onward. Since then they have not been so particular to pass our church with their parades.—*Mrs. Iddings, in Woman's Work for Woman.*

### BRAZIL.

RIO DE JANEIRO, October 7, 1892.

I had an interesting call last week from a gentleman who had come a five days' journey on muleback, and then nearly two hundred and fifty miles by railroad, to hear the preaching of the gospel, receive Christian baptism, and make profession of his faith in Christ. He is a brother of our colporteur, Joao da Silva Pereiro. The latter was on a journey and was taken sick while working in an interior town in the

State of Minas-Geraes. He received much attention from a young man who, on learning his name, remarked that he knew a person of the same name who lived a long distance from there. The colporteur recognized the name as that of his brother, whom he had not seen for thirty years. He at once opened communication with him and sent him a Bible and some religious papers. The outcome I have stated above. The gentleman, now perhaps seventy years of age, came all this distance to learn more of the way of truth. He was baptized last Sunday and received into full membership in one of the churches of this city. He told me that he had been at work among his neighbors, many of whom are anxious to know more of the gospel.

This may be said to be the fruit of one Bible sent by mail five days' journey beyond the railroad. No colporteur or preacher of the gospel had ever visited that community. In the same way we have reports from many quarters of persons who have been awakened by the reading of the Bible.

H. C. TUCKER.

#### LA PLATA.

*El Estudiante Evangelico*, of South America, has some correspondents who write to it about the work already accomplished by the colporteurs of the American Bible Society.

Rev. Lino Abeledo, pastor in charge at Concordia, Entre Rios, says :

Brother Escalante, colporteur of the American Bible Society, has fallen upon us as if from heaven, and has rendered important service in the cause of the gospel in this place. Just now he is at Temá, having already canvassed Concordia and Salto Banda Oriental. Many are now found perusing their unused Bibles, purchased years ago.

Rev. R. Vasquez also writes as follows :

In a recent tour made by Brother Gonzales, he was able to take advantage of the favorable opportunities for preaching the gospel. We owe a debt of gratitude to the Bible societies, inasmuch as visits made to the different families have convinced us that the majority of them are now in possession of the Holy Scriptures. Brother Gonzales was most heartily welcomed by Mr. Dahl, of Tandil, who keeps a drug store and has on his counter a supply of the Scriptures for such as are willing to procure them.

#### COLPORTAGE IN FRANCE.

The Evangelical Society of Geneva is doing excellent work of Bible colportage in France and Algiers, and heartily welcomes the pecuniary aid which the American Bible Society has been accustomed for many years to extend to it. In making its usual application for help, its agent, the Rev. J. P. Dardier, writes as follows :

GENEVA, October 15, 1892.

With October commence our operations of colportage work, and we are hoping for a blessed winter campaign. Every year the freethinkers get bolder, and in many respects show a remarkable example of zeal. The press is getting more powerful, so that the

dissemination of the Holy Scriptures is becoming every year more important. Our colporteur at Marseilles is doing a very good work among the numerous emigrants going to America. My great desire is to have a colporteur like him to do the same work at Hayre, among the emigrants who sail from that harbor for the United States. Tell this to our friends in your Board that they may see that our work is for the spiritual welfare of those who before long may become American citizens.

To say that we commence our winter operations means that we want help to support our beloved colporteur, and that we shall receive with gratitude your grant.

#### THE BIBLE IN ITALY.

The Rev. Auguste Meille, agent of the British and Foreign Bible Society, contributes an article to the *Bible Society Gleanings*, of which the following is a portion :

I have known very intimately an excellent gentleman who had been a parish priest in Rome, and who ascribed his conversion to the gospel directly to a copy of the Bible which was sent to him, he never knew how or by whom. He had somewhat rashly undertaken to give a course of lectures to young theological students, in order to prove that the decrees of the Council of Trent were in accordance with the Bible. This, I say, was a rash undertaking, but the young priest, though he had never studied the Bible much, fully believed that he was in the right. It was then that, one evening, going to his study, he found on his desk a copy of the Bible, which some one had sent to him as a tacit invitation to study the Scriptures better. He took the hint and began to read. The more he read the more he became convinced that, far from agreeing with the Scriptures, the Romish doctrines were directly opposed to them. At last he abandoned his promising position in Rome, and trusting in God alone, went to Malta, where he embraced the evangelical religion, and devoted the rest of his life to preaching the gospel and writing gospel books and tracts for his countrymen.

One of our oldest colporteurs, our excellent Ciari, who may now be seen every day beside his stall of Holy Scriptures near the Florence post-office, told me the following interesting incident : The police had become aware, at last, not only that the Bible was being spread in the town, but also that many people were assiduously studying it, holding secret Bible-readings from house to house. To hunt out and arrest these readers of the word of God was for some time the chief occupation of the Florence police. Many, even of the higher classes, were exiled simply for being suspected of the heinous offence of reading God's word. A poor shoemaker and his wife were put in prison for having had a Bible-meeting in their house, and after a long and painful trial they were sentenced to several years of penal servitude—a penalty which was commuted to perpetual exile only at the urgent request of the Protestant powers and of the Evangelical Alliance. And a venerable friend of mine, the Rev. Dr. Geymount, now principal of the Waldensian College in Florence, only escaped the same fate because he was not a Tuscan,

but a Piedmontese subject. His ambassador claimed him, but he could only arrange that he should be marched to the frontier between common malefactors, sleeping every night in a new prison.

These facts, although they were well known to all the evangelicals in Florence, did not deter the friends of the Bible, who continued secretly to assemble here and there in private houses for mutual instruction and encouragement. One of these meetings was held in Ciari's own house; and it so happened one day that the few brethren had scarcely dispersed, when a number of policemen entered the house to make a strict search for Bibles. Ciari had only one copy, and had managed for it a hiding-place under the seat of a chair. What was his fear when he saw the commanding officer of the police party take hold at once of that selfsame chair! He thought that surely some one had betrayed the hiding-place of the holy book; but the officer had taken the chair only to sit down upon it, and never moved until his men had overturned every piece of furniture in the house in a vain search for the book he himself was hiding without knowing it. At last, after a long and unavailing search of several hours, they left, to Ciari's great contentment and gratitude to God. You may be sure that such a signal deliverance only attached him all the more to the Bible, and to the saving truth it teaches. He not only has kept to this day the volume that had had such a narrow escape, but he read it, and when the days of liberty came for Italy also, he was only too glad to give himself entirely to the work of colportage, going from place to place throughout all Italy, even to the Island of Sicily, and offering everywhere the word of life. He is now very old and half blind, and cannot go about any more; but in all weathers, in the highest heat of summer as well as in the coldest days of winter, he may be seen faithfully at his post, offering the Scriptures to all those who pass before his stall on their way to the post-office or to the National Gallery. His presence there is a convincing proof of the great change that has come over Italy, for the same police which would have imprisoned him thirty years ago if he had been caught having a Bible in his house, now protect him and defend him should any one annoy him while he is selling in public the word of God.

#### CHRISTIAN LITERATURE IN JAPAN.

Our Lord wrote nothing himself, and there is no record of a command to his disciples to write; yet from the days of Paul's first letters, the written or printed page has stood next in power to the living voice. The modern missionary is not behind others in the value which he places upon Christian literature. In a country hostile to Christianity as Japan was down to less than twenty years ago, literature plays a peculiarly important part. A book can go where a missionary cannot. Ease of concealment makes its reception possible by those who would not dare to harbor a missionary. It can speak where he is voiceless. Nor did the special need of a Christian literature pass away with the hostility of the government. Restrictions as to residence and travel by all foreigners still exist, while the book, newspaper, and magazine

have free course. The author of a tract speaks through it to thousands whom he may never see.

That classical Chinese is easily read by Japanese scholars is a fortunate fact, which the early missionaries in Japan made wise use of. The missionaries in China had already created a considerable literature, and this was freely drawn upon for use in Japan. "The faithful authors of this literature were little aware that, while working for the salvation of China, they had been, as it were, writing with a double-pointed pen and working for Japan as well. They had unwittingly been doing a work which, in the providence of God, was to be twice blessed. The sale of these books was very suitable employment for beginners, since it could be done without an extensive knowledge of the language. At Nagasaki, on one occasion, a shipment of four large cases of these books was purchased and paid for in bulk as it arrived." The Bible and tracts in the Chinese language were thus circulated long before any translations into Japanese were made. The influence of these books was immense.

But, valuable as this Chinese literature was for Japanese scholars, it was as a sealed book to the great body of the people. Hence the creation of a Japanese Christian literature has been from the earliest times a constant purpose. Owing to the difficulties of the language, and especially of the Chinese characters, missionaries employ Japanese writers, and do not attempt writing their books themselves. Japanese authors even often employ professional writers. Some missionaries write out their thoughts in English and have them translated. A more common way has been to talk one's thoughts into a Japanese writer, much as one might into a phonograph, and let him put them in literary form.

Our earliest books and tracts were printed, not from movable types, but from wooden blocks. The author's written page was pasted on a wooden block, three-fourths of an inch thick, and in area equal to the page. The carver then cut away the surface of the blocks, leaving the writing untouched. Sheets of paper were then rubbed by hand upon these blocks. The printed page was thus a *fac-simile* of the author's autograph.

The translation of the Bible occupied the early attention of the missionaries. The New Testament was translated by a committee organized in 1872. The most prominent and permanent members of this committee were J. C. Hepburn, M.D., Rev. S. R. Brown, D.D., Rev. D. C. Greene, D.D., and Rev. Messrs. Okuno and Matsuyama. As may be inferred from previous pages of this chapter, their task was a delicate and difficult one. That they performed it successfully, avoiding both extremes of stiffness and freedom, is clear from the fact that fifteen years of progress in Christian knowledge and experience has created no demand for its revision. It also gave direction to the translation of the Old Testament, which is the work of a larger circle of scholars. The Japanese Bible is already exerting something of the same influence over the Japanese language which Luther's version has had over the German tongue.

In the publication and circulation of the Bible, the American Bible Society gave its valuable aid almost from the very start. Later, the British and Foreign

Bible Society and the National Bible Society of Scotland have shared in this work.—*An American Missionary in Japan.*

#### FOUR SERVANTS OF THE BIBLE SOCIETY.

Not that there are four only. Oh, no! There are a great many more. But these Four stand, in some ways, higher than any others. And I mean four kinds.

##### I.

Look first into this little room. Books are everywhere. Books on the floor; books on the table; books on the shelves. What has this patient scholar been doing all day? I found him at work early in the morning, and when the sun sank in the west and his room was filled with shadow, he lit his lamp and kept working still. Shall I tell you why he is so busy? He is putting the beautiful thoughts of the New Testament into the language of a foreign land. He is a Translator. This is the first—and perhaps the chief—of all the servants who keep the great house of the Bible society in order.

What a delightful work it is! Were you ever in a foreign city where every word you caught in the street was strange? Suddenly you heard behind you some one speaking in your own home-like English tongue. What a start of pleasure at that voice of a friend! Now in India, in China, in Africa, the books we can read so easily have no meaning. But the Translator sets to work. He teaches the prophets and evangelists—as Luther used to say—to speak German, Italian, Hindi, Mandarin, so that the people living far away from England may *hear, each man in his own tongue, the wonderful works of God.* And—can you believe it—by the Translator's untiring toil, the Gospels can now be read in the languages of nearly three hundred peoples, to whom your English tongue is quite unknown.

##### II.

But the Translator works with the pen. He can make only one or two copies of the book on which he has spent such care. When he has put the divine thoughts into words which fit and express them, his work is done. When the first has ended another Servant must begin.

Here is another room, but far bigger than the first. Not quiet like that, either, but with much noise in it and many people. Some stand before cases full of little letters made of metal. Others bend over tables with tools in their hands. Others stand beside a machine which the whirling belts drive into motion. White sheets glide in at the one end and out again, but all printed now, at the other. This is the workshop of the second of the Four Servants. It is the Printer's home.

Some of these great workshops where the society's work is done are in London. Others are in the country. Others again are in Berlin, or other cities of the Continent. Others you will find so far away as Palestine; for it is in Beirut—not far from Damascus, but beside the sea—that the press for Arabic Bibles and Testaments is found. In all these places, with his cases and machines around him, the Printer-servant urges on his unceasing work.

How great a work it is you cannot easily understand. Within one year—while the months move on

from Christmas to Christmas again—the society puts into peoples' hands about as many complete Bibles, or parts of the Bible, as there are letters in your own English one: almost as many as there are people in London. And were the issues of one day built, book by book, on the top of each other, the pile would grow higher—much higher I am told—than the cross of St. Paul's.

##### III.

Yes, but it was not the Printer who scattered all these like seed in the furrows of the field of the world. No. For when the Printer-servant has finished his work, another comes to carry it on. The third Servant is the Colporteur.

If you ever go to France, or to Italy, or to Spain, or to Russia, you may meet, some day, a man with a knapsack on his back and a book in his hand. Watch him for a little. He goes along the street, if it be a city, or along the roads and field-paths if it be in the country. He speaks to people and calls at their houses. You will find him in workshops among the men, in the markets, in the railway trains, among reapers, as in the autumn weather they bind their sheaves of gold. And everywhere he is selling or distributing the Book of books. He goes where, often, no missionary can go, and where no evangelist can be found. He has some six hundred companions, busy, like himself, in many lands. Last year the Colporteur-servant put more than 950,000 copies into the hands of the people of the world. The missionary societies need many thousands more. And all these put together make the daily pile whose top would reach up into the sky, and the yearly four millions which almost equal the population of London.

##### IV.

Now we have come to the end.

Look into this room. Quiet and little like the first one; but in other ways very unlike either it or the second. A lady's room, but not an English lady, for these carpets and silken cushions tell you it is in the East. In a moment three or four native ladies come in, and with them one whose face is like your own. English she is certainly, though you hear when she sits down to read that she has learned the foreign tongue. And who is *she?* A missionary's wife, perhaps, who to-day is doing a Bible-woman's work. She has many sister servants who are natives, some 330 altogether, and they visit in their service in Eastern lands the Zenanas, where the ladies live. The Bible-woman is the fourth of the society's Servants, and who can say that her work is less beautiful and good than that of any of the others?

##### V.

Day and night, as we sleep and wake in England, these Four Servants work on. They have not been working in vain. In 1804, when the British and Foreign Bible Society was founded, there were hardly more than 40 versions of the Bible; now there are nearly 300. Then, the word of God was dear as well as scarce; now you can have the New Testament for a penny. The Book of Truth is becoming the people's book everywhere. The river of the water of life is flowing round the world. Surely these Four workers shall one day hear it said to them—“*Well done, good and faithful servants.*”—*Illustrated Papers for the Young—No. 3.*

## DOMESTIC DEPARTMENT.

## EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

**ALABAMA AND FLORIDA.**—October has been a very busy month. I visited ten auxiliaries and several communities and churches besides.

Our auxiliary work promises better things than for years. Every auxiliary I have visited has promised more vigorous work in the way of collecting funds for the cause and in distributing the word among the people.

My Sunday School Supply report, which I send herewith, shows some advance in this work. I have great confidence in the ultimate success of this Sunday school effort.

**GEORGIA.**—I attended the anniversary of the Bartow County Bible Society in the Presbyterian Church, Carterville, on the second Sunday in October. Addresses were delivered by Rev. C. E. W. Dobbs, D.D., pastor of the Baptist Church, Rev. J. S. Hillhouse, of the Presbyterian Church, and the District Superintendent. This society made a donation of \$100 to the American Bible Society last year. A branch society was established at Adairsville the present year. Their annual report shows contributions amounting to \$55 07 the past year.

On the next Sunday I was in Decatur, preaching in the morning at the Methodist Church. The annual meeting was held at night in the new and elegant Presbyterian Church, Dr. G. B. Strickler, of Atlanta, preaching the anniversary sermon. The amount of \$136 57 was raised the past year, of which \$100 was donated to the American Bible Society.

The fourth Sunday I attended the anniversary of the Wilkes County Bible Society at Washington, in the Baptist Church. Addresses were delivered by the Rev. H. S. Bradley, of the Methodist Church, and the District Superintendent. A donation of thirty dollars was made to the American Bible Society.

**ILLINOIS.**—Winnebago County Bible Society held its forty-eighth anniversary in the Centennial Methodist Episcopal Church at Rockford, Sabbath evening, October 30th. The exercises were interesting and the reports very good. This auxiliary has been among the leading ones in Northern Illinois for many years. Its officers are tried and true men and give the cause their personal and hearty support. The donations to the Parent Society are usually liberal and cheerfully made.

The outlook in the State at large is quite hopeful. Several auxiliaries are making a thorough canvass of their fields and find great need of it. In some fields, recently canvassed, nearly one family in five have been found Bibleless and more than two-thirds of the destitute have been supplied.

**INDIANA.**—In October the work was very encouraging. Every department of business was prosperous, the money market easy, and the people willing to give to worthy objects.

Our young peoples' societies are making an increasingly large demand for the Scriptures, and our Sunday schools are recognizing more and more the im-

portance of using the Bible in schools, and lesson helps at home.

**KANSAS.**—The weather in Kansas this fall has been delightful, affording a most favorable opportunity for work in the field. We have endeavored to improve it, and notwithstanding the intense political excitement that has prevailed in the State, our meetings have been largely attended and a good measure of success has been secured. Special attention has been called to the needs of the Parent Society, and as a result the county auxiliaries have been responding, some of them with liberal donations.

An interest is being awakened in some of the country auxiliaries in the canvass of their fields. Two counties, Russell and Shawnee, have authorized the District Superintendent to put Agents in their fields with a full guarantee of support. The District of Kansas desires to contribute its proportion of the \$300,000 needed for the missionary and benevolent work of the Society this year.

**LOUISIANA AND MISSISSIPPI.**—During the month the following places have been visited, to wit: Terry, Hazlehurst, Crowley, Opelousas, Melville, Bunkie, Lecompte, Nat'l Cloutches, Robeline, Shreveport, Provencal, Boyce, Mansfield, and Lafayette. At Lafayette I attended and addressed the Presbytery of Louisiana. The brethren received me very cordially and agreed to do what I asked at their hands with reference to the American Bible Society and its work.

The most of the other meetings were satisfactory under the circumstances. Nearly all the places in which they were held are located in a region of country which was scourged by the overflow, and in which the Protestant element is very small.

**MICHIGAN AND WISCONSIN.**—Two thousand seven hundred and thirty-two miles of travel during October brought me face to face with eighteen Bible societies and the results of their work. Upon the whole a comparison with the past indicates an increased interest in the Bible cause. The anniversaries attended showed that the people have not lost their interest in the Bible nor its circulation.

A few years ago Richland County Bible Society existed only in name. Three years ago it was my privilege to visit this society and by a timely grant of Bibles by the Parent Society to supply some destitute children; this society was inspired to better things. Since then about 200 children have been made the happy possessors of Bibles of their own.

During the past year more than 250 copies have been put into circulation through the depository. Collections were secured from one Sunday school and from nine churches, most of them receiving missionary aid.

**NEW JERSEY, DELAWARE, AND STATEN ISLAND.**—During the month of October I have been absent from home twenty-three days, travelled 1,716 miles, and delivered twenty-three addresses and sermons, besides conducting a large correspondence and doing a variety of special work.

On the 3d of October I visited and addressed the annual gathering of the Passaic County Bible Society, and I am pleased to report that many destitute have been supplied with the Scriptures; large sales have been made, and there is general improvement in the condition and work of that auxiliary.

October 4th, the seventy-fifth anniversary of the Somerset County Bible Society was held at Somerville, N. J. Addresses were delivered by Rev. Dr. J. C. Rankin, Rev. Dr. T. W. Chambers, Rev. Dr. S. L. Baldwin, and your Superintendent. This time-honored auxiliary is one of the best in my field, and there has been a steady improvement within the past two years. The contributions have largely increased.

October 9th was spent at Jamesburg, N. J., preaching in the Presbyterian Church in the morning and addressing a union meeting in the Methodist Episcopal Church in the evening. I addressed the State Reformed School in the afternoon and found that all the boys in the Protestant department had been recently supplied with Bibles through our auxiliary in that county.

October 18th, I visited the Presbyterian Synod at Belvidere and was very kindly received, and after addressing the body, resolutions were passed commending our work, inviting me to their pulpits, and urging their congregations to make larger offerings for the Bible cause.

One of the largest and most enthusiastic meetings that I have attended since entering this work was the seventy-fifth anniversary of the Monmouth County Bible Society, held at Marlboro, October 27th. Addresses were delivered by Rev. T. W. Welles, Rev. Dr. George Swain, and Rev. Alexander McLean, D.D., Corresponding Secretary of the American Bible Society.

The annual meeting of the Hudson County Bible Society was held at Weehawken, October 27th, and addresses were made by Rev. I. W. Gowen, Dr. Brett, president of the society, Rev. J. W. Daley, and myself. This society is entering upon a new and promising line of work, by interesting the young peoples' societies of the various churches in the Bible cause.

**NEW YORK.**—Several auxiliaries held their annual meetings in the month of October, and nearly all of these meetings are on the same day, therefore I was able to attend but few of them. Reports from some of these meetings have reached me, from which it is evident that there is an increased interest in the Bible cause.

Sullivan County Auxiliary reports an increase of ten co-operating churches, much larger contributions and donations than last year, much larger sales of books, and the transfer of its balance in New York from book account to donation account. It also reports nine of its thirteen towns as now having branch societies through the labors of this society; 1,764 families have been visited during the year and 101 of them supplied with God's word.

Schenectady County Auxiliary held its anniversary on the 6th of the month. A comparison of its report for this year with that of last year shows progress in all departments. The number of contributing churches has increased, as have also the sales and donations of Bibles. This society made a careful canvass of the city of Schenectady during the year, by which 3,650 families were visited.

The report from the Lewis County Auxiliary shows that its officers are earnestly endeavoring to maintain that organization. The sales by the depositories of this auxiliary are quite large.

The canvass of the city of Binghamton by the Broome County Bible Society has been completed. This finishes the canvass of the entire county. This canvass took twenty-two months; 16,225 families have been visited, of which 1,285 were found without a Bible. During this canvass 3,280 volumes were sold or donated by the agent.

The Geneva Bible Society held a semi-annual meeting on the 9th of October, at which your Superintendent was present, and delivered an address to a full house. Much interest was manifested and a much larger contribution than usual was made.

**NORTH AND SOUTH CAROLINA.**—My first visit this month was to Harmony Presbytery at Mayesville, S. C., where I had a good hearing before that body, and looked after the society located there. During the same visit I attended on the Sabbath the Mt. Zion Presbyterian Church near by, where I addressed the Sabbath school and preached to the congregation on the Bible cause. My next visit was to the Synod of South Carolina, to which, as chairman of the permanent committee on the Bible cause, I made a written report on the work of the American Bible Society, and our relations to it. On this trip I also looked after the Greenville and Abbeville Bible Societies, and attended to their interests. The next Sabbath I spent by special invitation at Blacksburg, S. C., a growing young town, where a depository was wanted.

**OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.**—I have visited and held Bible meetings at the following places in Eastern Washington: Ellensburg, in Kittitas County; North Yakima, in Yakima County; Sprague, in Lincoln County; Cheney, in Spokane County; Oakesdale and Colfax, in Whitman County; and Asotin, in Asotin County. Also Lewiston, in Nez Perces County, Idaho, and Moscow, in Latah County, Idaho. Sabbaths were given to North Yakima, Colfax, and Moscow. More than ordinary interest attended some of these meetings. The sales of Bibles and Testaments for the year made by the societies visited, are in advance of those of the last year, and some of the collections for the Bible cause larger.

**TEXAS.**—This month I attended and addressed the anniversaries of three auxiliaries, viz.: those of Burleson County, Shackelford County, and Cisco Bible Society.

Houston German Auxiliary held its ninth anniversary without my visit, sends an excellent report, and gives \$32 85 to the Parent Society. Four German congregations of Houston united in the meeting. It was an interesting occasion. Shackelford County Auxiliary also makes a contribution of \$21 75 to the Parent Society. Reports from all these auxiliaries show better sales and collections than last year.

## MISCELLANEOUS.

### THE BIBLE.

The Bible is a venerable book. Most venerable. For four thousand years, as a part or a whole, it has been "a road through the abyss of time," upon which men have walked as if it were solid pavement. It is

the only bridge spanning the gulf, buttressed and upheld by divine veracity. Beneath it hell yawns. Faith goes up upon it, singing. Rainbows of hope and promise hover over it. Everlasting joy and blessedness beckon at the end. There always is light when everywhere else is darkness; ever and anon God's smile breaking through; death itself no longer dreadful—

"Only a gray eve between two shining days;"

a comma betwixt this and that, betwixt two existences, yet one, betwixt time and eternity, betwixt earth and heaven. Receiving it as God's gift-book, keepsake, souvenir, how delightful to turn its pages, filled with testimonials of his love, odorous with his breath, musical with his voice.—*Dr. Abraham Coles.*

### EVERYBODY'S BOOK.

The Bible is everybody's book. Everybody can read the Bible. There is such variety in its style and matter that it will be found suited to people at any stage of life, and of every peculiarity of taste, or habitude, or feeling. "It is a harp of many strings, a quiver with many shafts." You have books for children and books for grown people. You have books that your boys delight to read, and books that your daughters will sit up at night to finish. You have books for men, and you have books for women. You have books for those in youth, for those in middle life, and for those in old age. You have books of poetry for the poetic, of history for those who like history, of proverbs for those who like proverbs, of romances for those who like romances, of philosophy for the curious and those who want to be at the bottom of things, and so on; every taste, every aptitude, every mood has its own books.

But here is a book, brethren, which exactly suits every class—which is adapted to every capacity, to every susceptibility, and to every mood of the mind. God intended the Bible for mankind. Little children were to read it, so he admitted that beautiful story about Joseph, and allowed the evangelists to write concerning the young child Jesus sitting in the midst of the doctors, hearing and asking them questions, and concerning Jesus at the well, and Jesus at the judgment hall, and Jesus on the cross—all narratives so simple and beautiful that any little child will like them and understand them. And the old people were to read it, so God inspired Solomon to write his book of proverbs—a world of wisdom learned from the actual experiences of life. And the historian was to read it, so he admitted the history of Moses and the other writers. And the logician was to read it, so he let Paul reason of righteousness, and temperance, and judgment to come. And the poet was to read it, so he directed Job to picture the heavens as a "curtain," and Isaiah the mountains as "weighed in a balance," and the waters as "held in the hollow of the omnipotent hand." The complaining and the sorrowful were to read it, so he made Jeremiah exclaim, "Oh, that my head were waters, and mine eyes a fountain of tears!" And the happy and the jubilant were to read it, so Zephaniah was made to cry, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem!" And the lovers of the strange, and the wild,

and the romantic were to read it, so he let Ezekiel write of mysterious rolls, and winged creatures, and flying wheels of fire. The Bible is suited to the race, brethren, however and wherever found. It recognizes no speciality of mental conformation or temperament, and no distinctions of nationality or country. "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," can here read, in their own tongue, the wonderful works of God. Oh! when you think of the universal suitability of the Bible, do you not exclaim: "Thy testimonies are wonderful!"

The Bible is none of your second-rate productions, but is the work of the highest intellect and of the highest genius. The greatest minds of the race have bowed before the majesty of Scripture truth, and found more delight in searching these testimonies than in all science, or art, or literature besides. Collins, the celebrated English poet, had no other book than the Bible with him when he went on his prolonged tour on the Continent. The Bible was the constant companion of the great German strategist who, in our own time, raised his country to such a place of honor and influence in Europe. Sir Isaac Newton, than whom there was never a greater ornament to science, turned from his contemplation of the starry heavens to adore Him who is the Bright and Morning Star. Locke, the profound and acute metaphysician, would leave for awhile his dry and husky thoughts to bask in the light of the Sun of Righteousness, and to pluck fruit from the verdant boughs of the tree of life that grows fast by yon river of God. And the great Samuel Johnson, big in body as in mind, sat like a very child at the feet of Jesus to drink in the words of eternal life.—*Rev. A. F. Forrest, in Central Christian Advocate.*

FRANCIS QUARLES, who wrote the well-known "Emblems," was the author of another book much more rarely seen—"The Divine Fancies." From a copy of this book, published in 1641, we take the following paragraphs, reproducing the old-time orthography:

#### THE SCRIPTURES.

Some words excell in vertue, and discover  
A rare condition, thrice repeated over.  
Our Saviour thrice was tempted; thrice represt  
The assaulting tempter with thrice *Scriptus est.*  
If thou wouldest keep thy soule secure from harme,  
Thou know'st the words: It is a potent charme.

#### ON GOD'S WORD.

God's Sacred Word is like the Lampe of Day  
Which softens wax, but makes obdure the clay;  
It either melts the heart, or more obdures;  
It never fails in vain: It wounds or cures.

### BIBLE SOCIETY RECORD.

NEW YORK, DECEMBER 15, 1892.

#### AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, December 1st, 1892, Theophilus A. Brouwer, Esq., Vice-President, in the chair.

Devotional services were conducted by the Rev. Dr. Hunt.

Among the communications from foreign lands which were presented to the Board for information and as a basis for action were letters from Mr. Pentzotti and Mr. Norwood, relating to plans for a journey to Central America; from Rev. T. S. Pond of Baranquilla, speaking of the quickening effect of Mr. Norwood's recent visit to Colombia and an unexpected demand for Bibles; from Dr. Wood, giving a detailed statement of the burning of Bibles at Ayacucho, in Peru, in May last; from Mr. Braithwaite of Yokohama, reporting the proceedings of the Bible Societies' Committee for Japan; from Mr. Bowen of Constantinople, announcing the need of new editions of the Bible in Bulgarian and in Graeco-Turkish and the desirableness of having them enriched by references; from Mr. Loomis, announcing the publication of the entire Japanese Bible in the Roman letter and speaking of progress made in Korea in Bible translation; from Dr. Wheeler of Shanghai, reporting that the Central China Religious Tract Society had undertaken the publication of the Gospels and Acts with brief notes; and from Mr. Arthington of Leeds, England, expressing his strong desire to promote a larger circulation of the Scriptures among the aborigines of South America.

On recommendation of the Committee on Distribution books were granted to the value of about \$3,250, including consignments to the Society's Agencies in Central America and Mexico and a grant to the Zulu Mission of the American Board. Funds were also granted to the amount of \$75 for Bible work in the United States of Colombia.

The issues from the Bible House in November were 89,688 volumes; issues since April 1st, 1892, 584,381 volumes.

#### LEGACY FROM THE REV. W. J. R. TAYLOR, D.D.

The Treasurer reports the receipt, during the past month, of a legacy from Dr. Taylor, which is highly appreciated, for reasons which will be evident from the tone of the following extract from his last will and testament:

To the American Bible Society, formed in New York, in the year 1816, I give and bequeath the sum of Two Hundred Dollars, in grateful remembrance of more than seven years of service as one of its Corresponding Secretaries, from 1862 to 1869, and in token of my ceaseless interest in its hallowed work; the sum aforesaid to be applied to the charitable uses and purposes of said Society.

In forwarding the legacy, his son, the Rev. W. R. Taylor, pastor of the Brick Presbyterian Church in Rochester, N. Y., writes:

As executor of my dear father's will, I take a sad pleasure in sending the small bequest which he made to the Bible Society—small only because he could not make it large.

The place which the Society held in his affection is shown by the fact that, from the large number of worthy institutions and causes in which he was deeply and actively interested, it was the one he selected as the beneficiary of the sole charitable legacy which he felt justified in devising.

#### *Recent Accessions to the Library of the American Bible Society.*

KYUSHIN YAKU ZENSHO: The Holy Bible containing the Old and New Testaments in Japanese, transliterated according to the Authorized Version and published by the Bible Societies' Committee for Japan. Yokohama. Printed by R. Meiklejohn & Co., 1892.

In 1872, after a delay of thirteen years, during which he was waiting for an auspicious opportunity, Dr. J. C. Hepburn received permission from the Mikado of Japan to present to him, in the name of the American Bible Society, a copy of the Bible in English. The same mail by which the announcement of the presentation reached this country brought also the news that thirty-five native Japanese, who had been imprisoned for embracing Christianity, had been pardoned. That year was also memorable as having witnessed the organization of the first Japanese Christian Church, and the first appearance in print of the Gospels of Mark and John.

Intervening decades have seen the translation of the entire Bible into the language of the people, and the publication of numerous editions in the various forms of the native *kana*; and now the twenty years are rounded out by the publication of the entire Bible in the Japanese version, transliterated into the Roman alphabet and intended chiefly for the use of missionaries and Christian helpers who find it no easy task to read intelligently and intelligibly a page printed in the ordinary style preferred by literary men. The Book makes a large octavo volume of more than 1,500 pages, and is printed in paragraphs and double columns on foreign paper.

THE FOUR GOSPELS AND THE ACTS OF THE APOSTLES, in the language of the Nicaragua Indians. Stolpenra, Germany, 1889.

This version is published for the Moskito Coast Mission of the Moravian Brethren's Church, and forms a well-printed book, in the Roman alphabet, of 454 pages. The translators were the Rev. Wm. Siebörger, who after many years of efficient service has become superintendent of the Moskito Mission at Bluefields, Nicaragua, and the Rev. Peter Blair, a native of Jamaica, who was educated in the Moravian training schools of Jamaica.

THE GOSPEL BY ST. LUKE, translated into the language of the Awabakal, by L. E. Threlkeld. Sydney, N. S. W., 1891.

This version is now for the first time printed from the original manuscript in the "Sir George Gray Collection" in the Public Library of Auckland, N. Z. It differs from ordinary specimens of new versions in being printed only as a literary and historical curiosity, a record of the language of a tribe that once existed and now has passed away. The translation was made in 1831, and was further revised by the translator in 1857, at which time the majority of those who had used the language were dead. The last man of the native tribe was then a paralytic and wayside beggar.

This pamphlet forms part of a volume, edited by John Fraser, LL.D., and published by the New South Wales Government, on the Australian Language as Spoken by the Awabakal. The care taken by the translator to have his work accurate is shown by his account as follows: "This translation into the language was made by me with the assistance of the intelligent aboriginal, McGill. Thrice I wrote it, and he and I went through it sentence by sentence, and word by word, while I explained to him carefully as we proceeded. He spoke the English language fluently. The third revision was completed in 1831."

THE NEW TESTAMENT IN THE ZULU LANGUAGE. A. B. S. New York, 1892.

A new edition, reproduced in *fac-simile* by the photo-engraving process from the fifth edition, published by the Society in 1890.

**THE NEW TESTAMENT IN THE LANGUAGE OF THE GILBERT ISLANDS. A. B. S. 1892.**

This seventh edition of Mr. Bingham's version of the New Testament is printed from electrotype plates, but contains some emendations suggested by the translator.

**EARLY BIBLES OF AMERICA.** By Rev. John Wright, D. D., Rector of St. Paul's Church, St. Paul, Minn. New York, Thomas Whittaker, 1892.

The earliest Bibles printed in this country were the Eliot Bible for the Indians of Massachusetts, in 1663; the Saur Bible in German, in 1743; and the Aitken Bible in the common English version, in 1783. Dr. Wright has gathered up some interesting historical notes respecting each of these volumes, and has reproduced *fac-similes* of the title-pages. He has also followed up diligently the inquiry as to the ownership and distribution of all known copies of these comparatively rare works. Eighteen years ago, he tells us, only fifty-four Eliot Bibles were known to be in existence, while now the number of Indian Bibles and Testaments owned in Europe and the United States is 122. Dr. Wright himself has found traces of twelve copies which had not been previously noticed or included in any list. The Eliot New Testament of 1661 in the Lenox Library cost \$700, and the Eliot Bible of 1663 in the Kalbfleisch collection cost \$2,900. Eighteen copies of the Aitken Bible are owned in Great Britain and the United States; and there are ninety-seven copies of the three editions of the Saur Bible, all of which were printed before the independence of the colonies was established. Other matters of Bible lore pertaining to American editions of the Scriptures make this volume one of peculiar interest.

**ABRAHAM COLES.** Biographical Sketch, Memorial Tributes, and Selections from his Works (some hitherto unpublished). Edited by his son, Jonathan A. Coles, M. D. New York, 1892.

The materials collected for publication in this beautiful volume form a fitting tribute to a poet whose works reveal a profoundly religious spirit and rare gifts of expression. He is best known as the author of numerous versions of the *Dies Irae*, and of other ancient Latin hymns. The themes to which he tuned his lyre were mainly biblical, and it is interesting to mark the high commendation bestowed by competent critics upon his later works, among which we find "The Life and Teachings of Our Lord in Verse" and "A New Rendering of the Hebrew Psalms into English Verse," both of which are in the Library of the American Bible Society.

◆◆◆  
*Deceased Directors.*

Rev. Wm. B. Edson, D.D., Phelps, N. Y.  
Rev. Wm. P. Corbit, Brooklyn, N. Y.

◆◆◆  
*Deceased Members.*

Hon. Benjamin Williamson, LL.D., Elizabeth, N. J.  
Rev. James Clark, D.D., Philadelphia, Pa.  
Henry J. Meserve, Newbury, Vt.

**RECEIPTS IN NOVEMBER, 1892.**

**LEGACIES.**

Aydelott, Mrs. Betsy E., late of Cincinnati, Ohio.....	\$75 00
Jessup, Thomas, late of Newburgh, N. Y.....	1,000 00
Mitchell, Theresa D., late of Boston, Mass.....	645 00
Stuart, Mrs. Mary, late of New York.....	50,000 00
Sweet, Samuel N., late of Windsor, Ohio.....	100 00
Taylor, Rev. W. J. E., late of New York.....	200 00
Watrous, Susan A., late of Deep River, Ct.....	500 00
	<b>\$52,520 00</b>

**CHURCH COLLECTIONS.**

**ALABAMA.**

Church Collection, through Rev. Z. A. Parker, Dist. Supt.....	\$2 44
Jacksonville, Pres. Ch.....	2 29
Marion, Pres. Ch.....	4 62

**ARKANSAS.**

Allus, Meth. Ep. Ch. South .....	\$1 25
Beebe, Meth. Ep. Ch. South .....	8 00
Centre Point, Meth. Ep. Ch. South....	4 95
Carrollton, Meth. Ep. Ch. South....	8 00
Fayetteville, Meth. Ep. Ch. South....	2 00
Little Rock, Meth. Ep. Ch. South....	1 00
Marblevale, Meth. Ep. Ch. South....	2 85
Mountain Home, Meth. Ep. Ch. South	1 80
Paris, Cumb. Pres. Ch.....	6 75
Springdale, Meth. Ep. Ch. South....	2 50
Yellville, Meth. Ep. Ch. South....	8 55

**CALIFORNIA.**

California Conf., Meth. Ep. Ch.....	135 00
Nevada Mission Conf., Meth. Ep. Ch.....	22 00

**COLORADO.**

Colorado Conf., Meth. Ep. Ch.....	5 00
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**CONNECTICUT.**

Fairfield, First Cong. Ch.....	10 00
Georgetown, Meth. Ep. Ch.....	1 00

Stratford, Meth. Ep. Ch.....	12 00
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**DELAWARE.**

Port Penn, Pres. Chs.....	4 87
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Nathan M. Vance, Plattsburg, Mo.

Rev. Horace Warner, St. Paul, Minn.

Lewis Atterbury, Trenton, N. J.

Rev. James H. Noble, Kankakee, Ill.

Rev. Samuel M. Campbell, D.D., Minneapolis, Minn.

Mrs. Hiram Wilson, Pine Plains, N. Y.

John W. Jones, Rewey, Wis.

Rev. Robert McGonegal, Norwalk, Ct.

Henry P. Pointer, Spring Hill, Tenn.

Mrs. Eliza L. Defrees, Troy, Ohio.

Mrs. James Youart, Greenville, Ohio.

Wm. H. Southard, Salem, N. Y.

Catharine Van Riper, Newark, N. J.

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*Summary of District Superintendents' Reports for the month of October, 1892.*

Number of District Superintendents reporting.....	21
Auxiliaries, Branches, etc., visited.....	151
Anniversaries attended.....	54
New Societies and Committees formed.....	12
Sermons and Addresses delivered for the Bible cause	273
Letters sent.....	3,247
Miles travelled on official duty.....	27,879
Donations and subscriptions secured for Bible cause	\$3,774 29

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*Summary of Bible Distribution in October by 1 Colporteur and 20 County Agents reporting.*

Colporteurs.	Co. Ag'ts.
Days of Service.....	16 569
Miles travelled.....	53 5,707
Families visited by them.....	700 17,725
Families found without a copy of Scriptures	225 1,642
Families supplied by sale or gift.....	52 943
Destitute individuals supplied in addition.....	5 539
Number of books sold.....	56 2,446
Value of books sold.....	\$15 35 \$914 76
Number of books distributed gratuitously.....	9 1,018
Value of books distributed gratuitously.....	\$1 60 \$246 51
Contributions received.....	\$991 11

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*Summary of 66 Annual Reports of Auxiliary Societies, received in November, 1892.*

Receipts from sales in twelve months.....	\$3,554 28
Receipts from collections and donations.....	1,885 59
Paid American Bible Society on book account.....	3,608 30
Paid American Bible Society on donation account..	661 13
Expended on their own fields.....	738 26
Value of books donated.....	249 23
Value of stock on hand at date.....	6,322 98
No. of these auxiliaries reporting general operations	21
Collecting and distributing Agents employed.....	21
Families visited by them.....	7,959
Families found destitute.....	581
Destitute families supplied.....	516
Destitute individuals supplied in addition.....	614
Sabbath and other schools supplied.....	

**FLORIDA.**

Bethlehem, Pres. Ch.....	\$10 00
Fernandina, First Pres. Ch.....	10 11
Tallahassee, Pres. Ch.....	4 00

**GEORGIA.**

Columbus, St. Luke's Meth. Ep. Ch. South.....	10 25
Columbus, St. Paul's Meth. Ep. Ch. South.....	6 00

Milledgeville, Pres. Ch.....	11 05
Newnan, Meth. Ep. Ch. South.....	8 55

Seney, Meth. Ep. Ch.....	1 00
Vinerville, Meth. Ep. Ch. South.....	6 75

**ILLINOIS.**

Delavan, Pres. S. S.....	1 90
Lake Rock, Meth. Ep. Ch.....	2 00

Morton, Sunday School.....	40 00
N. W. German Conf., Meth. Ep. Ch.....	34 00

Odell, Meth. Ep. Ch.....	10 00
Pekin, Second Refd. German S. S.....	5 00

" St. Paul's German Evang. S. S.....	5 00
Waconda, Meth. Ep. Ch.....	5 00

			Credited as Donation. on Account.	Credited on Account.
INDIANA.				
Central German Conf., Meth. Ep. Ch.	\$169 28	Mayesville, Pres. Ch.	\$18 69	
N. W. Indiana Conf., Meth. Ep. Ch.	140 00	Salem, B. R. Ch.	5 00	
Romney, Pres. Ch.	6 77	Seneca, Pres. Ch.	8 00	
S. E. Indiana Conf., Meth. Ep. Ch.	59 00			
IDAHO.				
Idaho Conf., Meth. Ep. Ch.	16 73	South Dakota Conf., Meth. Ep. Ch.	57 50	
Beacon, Cong. Ch.	8 00	Webster, Cong. Ch.	3 56	
Charles City, Meth. Ep. Ch.	4 00	" Cong. Ch. S. S.	1 02	
N. W. Iowa Conf., Meth. Ep. Ch.	158 96	" Norwegian Luth. Ch.	4 07	
Upper Iowa Conf., Meth. Ep. Ch.	192 00	Woonsocket, Meth. Ep. Ch.	2 00	
KANSAS.				
Peterton, Meth. Ep. Ch.	1 25			
KENTUCKY.		TENNESSEE.		
Kentucky Conf., Colored Meth. Ep. Ch.	2 76	Holston Conf., Meth. Ep. Ch.	85 00	
Lawrenceburg, Pres. Ch.	7 30	Memphis, Pres. Ch.	10 40	
Lexington Conf., Meth. Ep. Ch.	3 00	Madison, Pres. Ch.	5 15	
New Providence, Pres. Ch.	5 13			
Paint Lick, Pres. Ch.	10 00	TEXAS.		
Louisiana.		Avalon, Pres. Ch.	30	
Lake Charles, Meth. Ep. Ch. South.	10 95	CalDWELL, Pres. Ch.	3 00	
Morgan City, Meth. Ep. Ch. South.	6 15	Colorado City, Pres. Ch.	1 75	
Oxford, Pres. Ch.	5 00	Crockett, Pres. Ch.	5 20	
Slaughter, Meth. Ep. Ch. South.	4 63	" Pres. Ch. S. S.	1 50	
Williston, Pres. Ch.	3 42	German Mission Conf., Meth. Ep. Ch.		
MASSACHUSETTS.		South.	15 25	
South Williamstown, Cong. Ch.	5 42	San Angelo, Pres. Ch.	5 15	
White Oaks, Church of Christ.	3 49	West Texas Conf., Meth. Ep. Ch.	20 00	
MINNESOTA.		VIRGINIA.		
Minneapolis, Trinity Nor. Luth. Ch.	19 18	Green Springs, Pres. Ch.	1 62	
MISSISSIPPI.		Lynchburg, West End Pres. Ch.	6 20	
Byhalia, Pres. Ch.	2 15	Spring Creek, Pres. Ch.	3 60	
Carolina, Pres. Ch.	4 25	Windy Cove, Pres. Ch.	5 00	
Lumberton, Meth. Ep. Ch. South.	19 10			
Lawana, Pres. Ch.	2 23	WEST VIRGINIA.		
New Salem, Meth. Ep. Ch. South.	50	Oak Grove, Pres. Ch.	5 00	
Newton, Pres. Ch.	5 50			
Red Lick, Pres. Ch.	3 00	WISCONSIN.		
Wesson, Meth. Ep. Ch. South.	5 00	Neenah, Churches.	30 00	
Waterford, Pres. Ch.	1 25	West Wisconsin Conf., Meth. Ep. Ch.	1 00	
MISSOURI.				
Holt, Meth. Ep. Ch. South.	2 05	WASHINGTON.		
Kirksville, Cumb. Pres. Ch. and S. S.	6 63	Columbia Conf., Meth. Ep. Ch. South.	75	
Lafayette Presbyterian.	10 00			
Rich Hill, First Pres. Ch.	6 95		\$2,606 25	
NEBRASKA		GIFTS FROM INDIVIDUALS.		
Salem, Pres. Ch.	4 00	Anonymous, Pa.	\$50 00	
NEW JERSEY.		A Friend, Ohio.	50 00	
Elizabeth, Meth. Prot. Ch.	15 00	A Friend, Bureau Co., Ill.	10 00	
Jamesburg, Meth. Ep. Ch.	4 00	Bond, Mrs. Ada Marvin, Fayette, Mo.	30 00	
NEW MEXICO.		Brown, Mrs. H. C., Dumont, Iowa.	2 50	
Socorro, Spanish Pres. Ch.	2 00	Brashier, Rev. T. L., Persia.	7 50	
NEW YORK.		Doren, Dist. Supt.	5 00	
Bellona, Pres. Ch.	2 00	Collection at Moorefield, Ky.	43 86	
Breakabeen, Reformed Ch.	19 55	Collection Bloomfield, Ky.	14 80	
Clinton, Meth. Ep. Ch.	9 00	Collection at Chaplin, Ky.	14 00	
Glenville, First Reformed Ch.	10 00	Davies, Miss Anna T., Harrodsburg,		
Lockport, First Pres. Ch.	37 00	Ky.	3 00	
Mooers, Pres. Ch.	1 00	Elwyn, Rev. A. L., Philadelphia, Pa.	3 00	
North Breheim, Reformed Ch.	16 40	Friendships, Poughkeepsie, N. Y.	100 00	
Pelham Manor, Huguenot Mem'l Ch.	18 50	Foster, Rev. Frank H., Oakland, Cal.	1 00	
Port Richmond, Reformed Ch.	5 00	Friend of the Bible, Meredith, N. H.,		
Seneca, Pres. Ch.	17 78	for Mexico.	5 00	
Sherman, Pres. S. S.	5 00	Green, Henry, Estate, Shullsburg,		
White Lake, Reformed Pres. Ch.	5 00	Wis.	40 00	
Windham Centre, Pres. Ch.	7 50	Junior Society of Christian En-		
NORTH CAROLINA.		deavor, Pres. Ch., of Monroe, Mich.	2 75	
Flat Branch, Pres. Ch.	5 00	McKinney, Rev. Sabin, Binghamton,		
Sardis, Pres. Ch.	8 00	N. Y.	60 00	
OHIO.		McAllister, M. A., Middleburgh, Ct.	10 00	
Central Ohio Conf., Meth. Ep. Ch.	163 00	McGready, Miss S. B., Potosi, Mo.	1 00	
Cincinnati Conf., Meth. Ep. Ch.	294 90	Presbyterian, Duluth, Minn.	4 99	
North Ohio Conf., African M. E. Ch.	26 87	Sprout, Mrs. M. W., Alleghany, Pa.	60 00	
Ohio Conf., African Meth. Ep. Ch.	13 81	Sayre, Brooks, Summit, N. J.	5 00	
Ohio Conf., Meth. Ep. Ch.	320 06	Strong, Mrs. Elizabeth B., Wood-		
PENNSYLVANIA.		bourne, N. Y.	10 00	
Lancaster, St. Paul's Meth. Ep. Ch.	4 00	Thanksgiving Union Service, Blue-		
Knoxville, Meth. Ep. Ch.	3 00	field, W. Va.	17 00	
Troy, Meth. Ep. Ch.	5 00	Woods, Mrs., Scarsdale, N. Y.	75	
SOUTH CAROLINA.		W. B. W., Gordon City, Mo.	10 00	
Aveleigh, Pres. Ch.	6 50	" X," Connecticut.	10 00	
Bishopville, Pres. Ch.	7 00			
Ebenezer, Pres. Ch.	6 20			
Manning, Pres. Ch.	6 00	AUXILIARY SOCIETIES.		
		Credited as Donation. on Account.		
		Atkins, Ark.	\$0 85	
		Athens, Ga.	20 00	
		Atlanta, Ga.	\$2 00	
		Allen Co., Ind.	15 57	
		Adams Co., Ind.	45 31	
		Acorn Co., Miss.	55 50	
		Albany Co., N. Y.	55 71	
		Abitene, Texas.	15 40	

Credited as Donation. on Account.	Credited as Donation. on Account.	Credited as Donation. on Account.	Credited as Donation. on Account.	Credited as Donation. on Account.	
La Crosse Co., Wis.....	\$135 90	Nobles Co., Minn.....	\$58 90	Richland Co., Wis.....	\$125 04
Marshall Co., Ala.....	40 60	Newburgh, N. Y.....	325 00	Sebastian Co., Ark.....	2 60
Montgomery Co., Iowa.....	36 25	New Richmond, Wis.....	8 20	St. Clair Co., Ill.....	121 82
Morning Sun, Iowa.....	24 21	Osage City, Ks.....	43 70	Shelby Co., Female, Ind.....	128 27
Marmaton Township, Ks.....	23 02	Oregon.....	219 54	Sabula, Iowa.....	31 63
Mitchell Co., Ks.....	40 00	Paragould, Ark.....	10 00	Southwestern, La.....	53 15
Mt. Pleasant Bible Com., Mich.....	2 65	Peoria Co., Ill.....	91 35	Sand Beach, Mich.....	21 47
Martin Co., Minn.....	\$15 00	Plainfield & Vicinity, Ind.....	75 00	Stanton, Mich.....	10 75
Moberly Bible Com., Mo.....	26 48	Paynesville & Vicinity Bible Com., Minn.....	40 00	Scott Co., Minn.....	18 33
Mount Zion, Mo.....	16 25	Pennsylvania.....	2,938 72	Somersett Co., N. J.....	\$460 00
Monroe Co., Miss.....	8 95	Rogers Bible Com., Ark.....	6 05	St. Lawrence Co., N. Y.....	100 00
Madison Co., N. Y.....	100 60	Rockville, Ct.....	125 00	Schoharie Co., N. Y.....	60 00
Madison Bible Com., N. C.....	30 20	Rome, Ga.....	86 18	Branch, N. Y.....	40 14
Madison Co., Ohio.....	197 52	Reinbeck, Iowa.....	11 35	Scioto Co., Ohio.....	53 00
McGraw Co., West, Ohio.....	50 00	Russell Co., Ks.....	75 97	Spink Co., S. D.....	6 25
Mayesville, S. C.....	7 00	Riley Co., Ks.....	36 15	San Marcos & Hays Co., Texas.....	68 12
Memphis & Shelby Co., Tenn.....	93 21	Renville Co., Minn.....	\$17 40	Shackelford Co., Texas.....	21 75
Mossy Creek, Tenn.....	60 00	Rock Co., Minn.....	8 00	Spring Green, Wis.....	12 36
Malden & Vicinity, W. Va.....	11 25	Rockland Co., N. Y.....	100 00	Tuscaloosa, Ala.....	4 25
Mannington, W. Va.....	80 00	Red Hook, N. Y.....	53 26	Tennessee River, Ala.....	10 00
Monroe Co., Wis.....	42 73	Ritchwood & Northern Union Co., Ohio.....	21 30	Taylor Co., Ga.....	5 00
Mineral Point, Wis.....	16 20	Rock Hill, S. C.....	32 00	Tazewell Co., Ill.....	60 00
Nevada Co., Ark.....	27 70	Ritchie Co., W. Va.....	10 00	Three Rivers, Mich.....	24 58
Nashville, Ark.....	18 65	Raleigh Co., W. Va.....	42 35	Tracy, Minn.....	44 20
New Bedford, Mass.....	13 41		10 00		

## **FINANCIAL STATEMENT**

**RECEIPTS FOR BENEVOLENT ACCOUNT.**

	Legacies.	Church Collections.	Gifts from Auxiliaries.	Gifts from Individuals.	From Sales of Books Donated.	Sales reported by Colporteurs.	Income from Perpetual Trust Funds.	Sales reported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellaneous.	Total Transfers.	Total Cash.
Cash .....	52,520 00	2,606 35	2,740 91	571 15	171 54	15 35	1,796 17	361 30	....	30	\$	\$ 60,783 07
Transfers.	....	....	703 67	....	....	....	....	....	....	89 85	793 52	

### **From Auxiliaries.**

## " The Trade.....

### **J. Burr Legacy Income**

" Rents...

**" Income subject to Life Interest.**

## "Electric Light

#### **"Interest on Available Funds"**

" Trust Fund Account { E. Sterling Ely Gift.....  
{ Fitch Shepard Bible Fund.

## "Sundries"

**Subscription for Exhibit at Columbian Exposition**

**From Depository:**

### Value Books Issued.

## Retail Sales.

**RECEIPTS FOR MANUFACTURING ACCOUNT.**

	Books Delivered to Depository.	Repairs to Plates.	Sales of Waste Material.	Job Work.	Finished Plates.	Miscellaneous.	
Cash.....	.....	.....	216 56	.....	.....	.....	216 56
Transfers.....	18,005 54	163 50	6 88	787 85	342 00	10 04	19,315 31

### Total Transfers.

" Cash Receipts.

**Cash Balance from October 1892**

N. B.—The amounts in **ITALIC** type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

**\$96,372 70**

December, 1892.

## BIBLE SOCIETY RECORD.

191

	Credited as Donation. on Account.	Credited on Account.
Troy, Female, Ohio.....	\$60 00	\$117 12
Utica & Vicinity Welsh, N. Y.....	81 10	
Union B. S. of Sauk Co., Wis.....	13 08	
Vernon Co., Wis.....	76 50	
White Co., Ark.....	19 75	
Washington City, D. C.....	500 00	
West Point, Ga.....	13 55	
Wilkes Co., Ga.....	30 00	13 80
Winnebago Co., Ill.....	150 00	200 00
Wayne Co., Ill.....	47 85	
Warrick Co., Iowa.....	29 50	
Warren Co., Iowa.....	80 27	
Washington Co., Ks.....	66 01	
Wayne Co., Mich.....	499 74	
Winnebago City, Minn.....	10 57	58 80
Warren Co., N. J.....	250 00	
Wellington, Ohio.....	30 00	93 37
Wyandot Co., Ohio.....	25 48	
Williamson Co., Texas.....	83 45	
Western Washington, Wash Ypsilanti & Vicinity, Mich.....	37 60	
	25 00	
	<b>\$2,740 91</b>	<b>\$10,248 80</b>

## RETURNS FROM BIBLES DONATED.

Bond, Rev. H. P., Dist. Supt., Mo.....	\$0 30
Evans, Rev. J. T., Dist. Supt., Minn.....	5 50
Hutchinson, Mrs. A. M., Talladega, Ala.....	1 25
Ingles Chapel M. E. Ch, South, Mo.....	13 65
Mead, Rev. A. J., Dist. Supt., Wis.....	18 25
Middleton, A., Mars Bluff, S. C.....	5 00
Presbyterian Board of Publication and S. S. Work, Philadelphia, Pa.....	6 65
Parker, Rev. Z. A., Dist. Supt., Ala.....	30 87
Thirkield, W. P., Atlanta, Ga.....	22 40
Zulu Mission American Board, Africa	67 67

\$171 54

SALES REPORTED BY FOREIGN  
AGENCIES.

Cuba Agency.....	\$55 55
La Plata Agency.....	40 00
Persia Agency.....	262 75
	<b>\$361 90</b>
Trade Sales.....	\$1,788 91
Sales by Colporteurs.....	15 25
Retail Sales.....	2,036 53

Sales of Wast Materials.....	\$216 56
Rentals.....	8,237 63
J. Burr Legacy Income.....	229 65
Income from Available Funds.....	27 68
" from Trust Funds.....	1,796 17
" subject to Life Interest.....	426 00
Trust Funds, E. Sterling Ely, Gift.....	1,000 00
Fitch Shepard Bible Fund.....	87 25
Electric Light.....	222 56
Subscription to the Columbian Ex- position.....	1 00
Sundries.....	8 36
	<b>\$10,598 85</b>

Total Receipts..... \$88,608 90

THE FOLLOWING TRANSFERS FROM  
BOOK ACCOUNT TO DONATION AC-  
COUNT HAVE BEEN MADE :

Newburgh Bible Society, N. Y.....	\$261 69
Riley Co. Bible Society, Ks.....	50 00
Schoharie Co. Bible Society, N. Y....	80 00
Sullivan Co. Bible Society, N. Y....	361 98

Trade Sales.....	\$1,788 91
Sales by Colporteurs.....	15 25
Retail Sales.....	2,036 53

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Retail Sales.....	2,036 53

Trade Sales.....	\$1,788 91
Sales by Colporteurs.....	15 25
Retail Sales.....	2,036 53

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## OFFICERS OF THE AMERICAN BIBLE SOCIETY.

HON. ENOCH L. FANCHER, LL.D.....	<i>President.</i>
REV. EDWARD W. GILMAN, D.D.....	<i>Corresponding</i>
REV. ALEXANDER MCLEAN, D.D.....	<i>Secretaries.</i>
REV. ALBERT S. HUNT, D.D.....	
WILLIAM FOULKE.....	<i>Treasurer.</i>
CALEB T. ROWE.....	<i>General Agent.</i>

## DIRECTIONS TO CORRESPONDENTS.

Letters relating to the general work of the Society in the United States or foreign lands, and requests for grants of books and communications for the Bible Society Record, should be addressed to "The Secretaries of the American Bible Society, Bible House, Astor Place, New York."

Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. *No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.*

## BIBLES AND TESTAMENTS.

The attention of the public is invited to the large assortment of Bibles and Testaments published by the Society, and for sale at cost at the Bible House in New York.

The prices of Bibles vary from twenty cents to twenty-seven dollars. Testaments from five cents upwards.

## DISTRICT SUPERINTENDENTS.

FIELD OF LABOR.	NAME AND POST-OFFICE ADDRESS.
Alabama & Florida.....	Rev. Z. A. PARKER, Birmingham, Ala.
Arkansas.....	Rev. E. M. PIPKIN, Little Rock, Ark.
California & Nevada.....	Rev. JOHN THOMPSON, D.D., Oakland, Cal.
Georgia.....	Rev. HERBERT P. MYERS, Barnesville, Ga.
Illinois.....	Rev. E. G. SMITH, Princeton, Ill.
Indiana.....	Rev. W. J. VIGUS, Wabash, Ind.
Iowa.....	Rev. R. W. HUGHES, Grinnell, Iowa.
Kansas.....	Rev. J. H. LOCKWOOD, Salina, Kansas.
Kentucky & Tennessee.....	Rev. GEO. S. SAVAGE, M. D. Winchester, Ky.
Louisiana & Mississippi.....	Rev. J. W. McLAWRIN, New Orleans, La.
Michigan & Wisconsin.....	Rev. ANDREW J. MEAD, Appleton, Wis.
Minnesota & N. & S. Dakota....	Rev. JOSHUA T. EVANS, Minneapolis, Minn.
Missouri.....	Rev. H. P. BOND, Fayette, Mo.
Nebraska, Colorado, & Wyoming.....	Rev. G. W. WAINWRIGHT, D.D., Blair, Neb.
New Jersey & Delaware.....	Rev. WILLIAM W. MOFFETT, Camden, N. J.
New York .....	Rev. D. K. VAN DOREN, Mechanicsville, N. Y.
North & South Carolina.....	Rev. THOMAS H. LAW, D.D., Spartanburg, S. C.
Ohio.....	Rev. E. S. GILLETTE, Cleveland, Ohio.
Oregon, Washington, Idaho, Montana, and Utah Terr'y.	Rev. P. C. HETZLER, Salem, Oregon.
Texas.....	Rev. WILLIAM B. RANKIN, Austin, Texas.
West Virginia.....	Rev. THOMAS COTTON, Parkersburg, W. Va.

## NOTICES TO AUXILIARIES.

The officers of Auxiliary Societies are requested to forward their annual reports to the Parent Society promptly. Blank forms will be furnished for this purpose on application.

Whenever a new society is organized, notice of the event should be given immediately to the Parent Society, so that it may be recognized. The names of its officers and their post-office addresses should also be given.

No society can be considered as having become auxiliary, until it shall have officially communicated to the Parent Society that its sole object is to promote the circulation of the Holy Scriptures without note or comment; and that it will place its surplus revenue, after supplying its own district with the Scriptures, at the disposal of the American Bible Society, as long as it shall remain thus connected with it.

## DONATIONS.

The payment of thirty dollars at one time constitutes the subscriber a Life Member of the Society. The increase of the subscription to one hundred and fifty dollars, or the contribution of that amount in one payment, constitutes the subscriber a Life Director.

## FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of \_\_\_\_\_, to be applied to the charitable uses and purposes of said Society.

## REGULATIONS RESPECTING GRANTS.

To whom grants are made. Upon suitable application, the Board of Managers will make grants of books, to Auxiliary Societies and to other responsible parties, for sale and gratuitous distribution.

The descriptions of books granted. The Board of Managers grant chiefly their cheaper publications, keeping in view the special necessities of the various classes of persons to be supplied. Fine and costly books cannot be given away consistently with the benevolent ends of the Society.

How to obtain grants. For local work, requests for donations of books should be presented first to the Auxiliary Societies within whose fields the books are to be distributed, and whose duty it is to furnish them, if possible. When an Auxiliary is unable to do this, application should be made to this Society, with the endorsement of a responsible officer of the Auxiliary.

Applications from Auxiliaries, and those for general work from other parties, should each have the endorsement of the District Superintendent.

Public institutions supported by local or State governments, and public libraries, colleges, seminaries, and secular schools, do not come within the range of charitable objects.

The American Bible Society expects that due credit will be given for its donations by those to whom its books are confided for distribution.

## BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1892, will be **30** cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.